THE TABLE OF CEBES THE PHILOSOPHER

GR. III. BR. MUS.

How one may take profite of his ennemies, translated out of Plutarche.

A treatise perswadyng a man pacientiy to suffer the death of his freend.

The Printer to the reader.

THis table of Cebes, shewing how mortall creatures, blinded by Ignorraunce, wander in this worlde, and can not atteyne to very Felicitee, for that they be myssled by false opinions, and wrong weenynges: was translated out of latine into englisch by sir Frances Poyngz, at the request of his brother sir Antony Poyngz, which translacion is worthy of high commendacion. And if any faute be therein, I knowe well, it is mistakyng, for my copie was somewhat combrouse, what for the enterlinyng and yll writyng.

The

The table of Cebes.

It chanced vs to walke in the Temple of Saturne, where among many other gyftes and oblacions, that we sawe, a Table was hanged vp, for an offryng. In the whiche was a picture very strange, conteinyng in it certaine fables and stories. The which we could neyther coniecte whereof they were, nor of what tyme they were. For that that was peincted, nother semed to vs to be a citie, nor a fortresse, but there was in it one great circle or cō=

paſſe, conteinyng within it two other circles, the one moze, and the other leſſe. There was alſo a gate in the fyzſt circle, and in the gate there ſeemed to vs a great compaigny to ſtand: And within the cloſure there appeared a multitude of women. In the entryng of the firſt poarche and circuite there ſtode an olde man, whiche ſeemed as though he commaunded ſomewhat to the companie, that entred in.

A fatherly man ſtandyng by vs, and ſeyng vs muſe & doubt of this pidure long time among our ſelues, ſaied vnto vs: You ſtraungers, bee not aſhamed, though ye doubt what this pydure is. Foz there be many, that dweil in this citie, that wot full

littell

litel what the inuencion of this Table betokeneth. For, for to saie trouth, none of this Citee offered it, but a certaine straunger in tyme paste came hither, a wyse man and a noble philosopher, folowyng both in woorde and deede the lyfe of Pythagoras and Parmenides: who dyd builde this temple in the honor of Saturne, and also did offer vp to the same this picture. Did you euer, saied I, knowe that same man by sight? Yea, saied he, and had hym long tyme in great reuerence. For all be it he was but younge, yet did he debate, and dispute, many thyngs cunnyngly. And I haue heard him talkyng often of the inuencion of this picture. For goddis

take than, quoth I, excepte ye haue some other great busines, declare it vnto vs. For we greatly couet to know, what this fable signifieth. With good wyll freendes, quoth he, but ye muste vnderstand, that the declaracion of it is perillous. Howe so quoth I? For, quod he, if ye attentifly herken and vnderstand that that is said, ye shal be both wyse and happie. If ye do not, ye shall be made bothe vnwyse, vnhappie, heauy and rude, and leade all your life after miserably. For this tale is like the riddell of Sphinx, that she purposed to folke: the whiche if any body vnderstode, he was safe, if he vnderstode it not, he was slaine of Sphinx. The same maner is

in this tale. For folie is to mē a Sphinx. And she also purposeth to folke, what is good, what is yll, what is not good, what is not yll in this lyfe. These thynges except a man vnderstand, he is slayne of folie: But not vtterly, as he that is deuoured of Sphinx, but a littell and a littell in al the whole life is cōsumed, lyke as they that be delyuered continually to be tourmented. But if a man vnderstand these thynges contrariewyse, folie is lost, the man is saued and made blissfull and happy al his life after. Wherfore attend ye diligētly and myschere me not. O good lord, into what a greedie desire hast thou brought vs, if those thynges be as thou saiest? And

I (quoth he) ensure you they be so. Well thou shalt not preuent vs in tellyng: For we will herken diligently, seyng the penaltie is suche.

He toke then a rod, and pointed to the picture. See you not, quoth he, this circuite. We see it. This ye must first know, that this place is called life: And the great companie, that standeth before the dooze, be those that shall enter into lyfe. The olde man, that standeth aboue, hauyng in his one hande a paper, and with the other, as it were shewyng somewhat, is called Genius, He commaundeth the entrers, what they muste dooe, if they wyll be kepte safe in the lyfe. What waie doeth he bidde them

them go, and how, ꝙ I: Seest thou not (quoth he) hard by the gate, a certaine seate, set in the place, where the great compa=ny entreth: in the whiche there sitteth a woman goodly of ma=ners, with a fayre lurying coun=tinance, and hauyng in hir hād a cuppe: I see hir, but what is she, quoth I: She is called Dis=ceite, quoth he, my leader of all folke. Than what dooeth she: She compelleth them, that come into the lyfe to drinke as muche of hir cuppe as she can. What drinke: It is, quoth he, errour and ignorauunce. What than: When they haue droncke that drinke they enter into lyfe. whe=ther than do all folke drinke er=ror or no: All drinke (quoth he)

but some more, some lesse. Furthermore, seest thou not within the gate a great sort of women, hauyng diuers horrible tatches? I see them. Those be called opinions, desires, and lustes. As soone as the companie entreth, those leape foorth and embrace euerie one of theim, and afterward conuey them away. whither do thei bryng them? Some bryng theim, quoth he, to sauegarde, and some to destruction by Deceit. O marueilous god, what a strãge drink tellest thou of. But al these forsaid women, quoth he, do promise, as though they would leade the entrers to the best things, and also to a like happie, profitable, and commodious: the entrers then through

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the Ignozaunce and Errour, that thei dzonke by Deceite, can not fynde, whiche is the trewe way in the life, but wander vnaduisedly: as thou seest theim that came in first, the whiche seme to wander thither, as those women point them. I see that, quod I, but that woman, what is she, the whiche seemeth as it were one blind and madde: and standeth vpon a rounde stone? She is called, quod he, Foztune she is not only blynde, but also madde and deafe. What doeth she? She walketh euery where, quoth he, and from some she taketh rychesse: to some other she geueth: and from them by and by she taketh agayne that, that she gaue them befoze, and deliuereth

nereth it to some other, bothe without cause, without aduise=ment, & inconstantly. And ther=fore that token declareth well hir nature. what token is that, quoth I, that she standeth vpon a round stone? what betokeneth that? Marie that hir gestes be bothe vncertaine and vnstable. Wherfore they that truste vnto hir, suffer sharpe and grevouse troubles. But what meaneth the great companie that stande about hir, and what be thei cal=led? Certainly thei be called folk without iudgement or consider=acion. For euery one of theim dooeth aske those thynges, that be bothe transitorie and vanis=shyng. Wherfore than doe they not looke all a lyke, but some of them

them do seme to reioice, and som of them be sorowfull, heuy, and castyng abroade their handes: Those which seme (quoth he) to reioyce and laughe, be of them, the whiche haue receiued somewhat of Fortune, and those cal hir good Fortune: But those, whiche seme to weepe and cast out their handes, bee of theim, from whom she hath take that the whiche she gaue them before: And those call hir yll Fortune. What thynges bee those than, the whiche she geueth them, seeyng that the receiuours reioyce so muche in receiuyng of theim, and the loasers dooe so muche droupe and mourne for the losse of them? Those thynges (quoth he) the whiche many folkes call

goodes

goodes. Ye but whiche be they? Richesse, quoth he, and glorie, and nobilitee, and children, and lordshyp, and kyngdomes, and other suche lyke. Why be not those thynges good in deede? As of that (quoth he) we shall dispute an other tyme: but now let vs go forth with this tale. Be it so.

¶ Se ye not then, after ye haue passed this gate, another higher compace, and women standyng without the same circuite appointed lyke harlottes? Ye verie well. The one of those is called Incontinence, an other Riot, an other Couetise, an other Flattery. Why doe they than stande here? They await duely vpon theim, the whiche haue

haue receiued any thing of Fortune. What than? Than they skippe forth and imbrace them, and flatter, and praie theim to abide with theim, seeyng, that thei so doyng shall haue a pleasaunt life without any labour, griefe or trouble. Than if any of theim be perswaded by those women to enter into pleasure, so longe as that conuersacion tyckleth and delyteth hym, so longe he shall thincke it sweete, but afterward it is not so. For as soone as he calleth him selfe home, he shal well perceiue, that he hath not eaten pleasure, but that he hath been by pleasure bothe eaten and wronged. For when he hath consumed al that Fortune gaue hym, he is com-

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pelled to be those womēs slaue, and to suffer al thynges, and to be filthy, and for their sakes to leaue none vngraciō dede vndoen: As to take mens goodes from theim, to committe sacrilege, to forsweare and periure them selfe, to betraie, to robbe and roue, and to dooe all other suche lyke myscheuous deedes: But whan all thynges we fayle theim, than are they deliuered to peyne and tourment. What peyne and tourment is that? Seest thou not behynde yonder women (quoth he) as it were a littell mouthe of a caue, and a certain straict and darke place: and also there semeth to be women foule and sluttish, and their clothes all baudie, ragged, and

begs

beggerly: I see it well. Of these (quod he) she that hath the whippe in hir hande, is called Punishment: Shee that hath hir head betwene hir knees, is Heauines: she that plucketh hir own heare, is Sorowe. But what misshapen, leane, and naked felowe is he, that standeth by theim: and also an other fowle and leane woman lyke vnto hym? The man is called (quoth he) Wailyng, and she his sister is called Sluggishnesse, or lacke of courage. And so to those persons he is delyuered, and with theim he liueth in continuall turment. Than agayne from hence he is throwen into an other house of euill happe: and there he passeth foorth the rest of his lyfe in all

misery and wretchednes, except Repentance come to hym from Fortune. Why, what shall she doo? Marie if Repentaunce come to hym, she deliuereth him from all euyls: and imprinteth in hym, an other opinion and desyre, that should leade him to true lernyng, and also to that, the whiche is called the vntrue learnyng. Than what is doen more? If he receyue (quoth he) the opinion, the whiche guideth him to true lernyng, by that he is purged: and made safe and blessed, and shall be happie all his life after, except he be again deceyued by false opinion. O good lord, what an other great peryll is this? But what maner of thing, quod I, is the vn-

true

true learnyng? Seest thou not yonder other Compasse? Very well, quoth I. Also without the circuite aboute the entre, there standeth a woman, the whiche seemeth to be verate nette, and pure, and to be well manered. I see hir verate well. Yis (quoth he) many fooliſche folke call lernyng, but ſhee is none other in deede, than vntrue learnyng. And whan thei, that are wholly made ſake, wyll aduance them ſelfe to true lernyng, they come hyther firſt. Is there than none other waie but this, to come to true learnyng? Yes, quoth he. But thoſe folkes within the circuite that go downward, what be they? Thoſe be, quoth he, the louers of vntrue learnyng, men

deceiued, and wenyng that thei be very familiare with true lerenyng. What bee they called? Some wetes, quoth he, some oratours, some Logiciens, some Musiciens, some Arithmetriciens, some Geometriciens, some Astronomers, some of Epicures secte, some of the Peripatetike secte, some of the secte Critike, and all other suche lyke. The women, the whiche seeme to renne aboute, lyke to those we sawe first, among whom thou dydst saie, there was Incontinence, and other with thē, what be they? The selfe same, quoth he. Why come they in hyther than? yea by Jupiter euen hither: but that is seldome, and not as they doe in the first com-

compaſſe. And what, bee not thoſe opinions likewyſe? yes, quod he. Moreouer there remaineth in theſe folke the draughte that they dranke of Deceit both Ignoraunce, and with hir alſo fooliſhneſſe: And they ſhall neuer be deliuered of opinion, nor of other maiyce, till ſuche tyme as they haue forgotten the vntrue learnyng, and bee entered into the true waie, and drincke there a pourgeyng vertue, and caſte awaie all the euylles they had before, both opinions, Ignorance, and all other vngraciouſneſſe. Than vnder this faction thei ſhall be made whole. But theſe, the whiche remaine ſtyll with falſe lernyng, ſhal neuer be quitte of their naughtineſſe: nor

thei shall neuer be without some euill, for these studies sake. But which is this way, that leadeth a man to true learnyng? Seest thou, quoth he, yonder aboue, a place, in the whiche no bodie dwelleth, but it semeth to be deserte? I see it. Moreouer there is a littell gate, and a waie before the gate, the whiche is not very muche haunted, very fewe folke vse it, for because it seemeth harde to clymme to it: and it is bothe rough and stonie? I see it very well, quoth I. There appereth also a littell high hill, and the ascendyng vp is veraie straict, and hath deepe pitchlinges here and there, where one may lightly fall down hedlyng. I see it. This is the way, quoth

he, that leadeth vnto true learnyng: and truely to loke to, it seemeth an vneasy waie. Seest thou not also aboue about the hyll top a great high stone, very stepe vp on euery side? I see it, quoth I. Seest thou also two goodly women standyng vpon the stone with good proporcion of body, and how thei putforth their handes redy and gladly? I see them, but howe, quoth I, be thei called? The one, quod he is called Continence, the other Sufferaunce, they bee systers. Why put thei out their handes so gladly? They doe, quoth he, exhorte the commers towarde that place to truste, and not to feare, tellyng theim they muste take a littell patience and suffre a littell

a littell whyle moze, and than they shall come into the good waie. Tell me this, whan they come to the stone, how geat thei vp thereon, foz I see no waie, that bzingeth theim vp? These women come downe from the stiepe clyffes, and dzawe theim vp: and there they bidde theim rest: and within a whyle after they geue theim strength, courage, and boldenesse: and they pzomise to stablish them in true learnyng: and they shewe them the waie, howe fayze, playne, and passable it is, and pure and cleane from all lettes oz stoppes, as thou seest. They shewe theim in deede. Seest thou not also, quoth he, befoze this same woodde a certayne place, the

whiche seemeth to be very faire, somewhat lyke a meddow, and shinyng with muche lyght and brightnesse: Very well dooest thou also take heede in the middes of the meddow of an other compasse, and an other gate: It is so, but what is this place called: The habitation of blessed folke (quoth he.) For here dwell all vertues and felicitee. It must needes than be a fayre place, quoth I. Than thou seest at the gate a certayne woman, the whiche is verate fayre, and of a constant face and behaueour, in hir middel and lusty age, and hauyng hir apparell and garmentes symple: She standeth not vpon a rounde stoane, but on a square, surely set and

fixed: and with hir there be two other, thei seme to be hir doughters: It appereth so. Of these, the myddelmoste is Learnyng, the other Trouth, the other perswasion. But why standeth this woman vpon a square stoane: It is a token, quoth he, that the way, that leadeth folke to hir, is to theim bothe fyrme and sure: and the gyft of those thynges, that she geueth, is to the receiuours sure and stable. And what thynges be thei, that she geueth: Boldnes and Assuredncs without feare, quoth he. what be thei: Knowlage, quoth he, to suffer nothyng greuously in this lyfe. By God, quoth I, these bee goodly gyftes: But why stãdeth she so without the

compasse: To the intent, quoth he, she may heale those, the whiche come thyther, and maketh theim to drincke a pourgacion. When they be pourged, from thence shee bringeth theim into the vertues. How is this, quoth I: I vnderstand it not well yet. But thou shalt vnderstande it, quoth he. In lykewyse as if a man, the whiche is very sicke, cõmeth to a phisicion, the phisicion doth first by purgacion expell all those thynges, that caused the sicknes: And so after restoreth the pacient to his recouery and helth again. If the pacient do not obey to those thinges, the which the phisicion cõmaundeth he should, not without a cause he is caste vp of the phy-

phyſicion, and vndooen by the ſickeneſſe. This I vnderſtand (quoth I.) Euen in the ſame maner, quoth he, it is, whan a man commeth to Learnyng, ſhe cureth hym, and maketh hym drinke hir vertue, firſt to purge hym, and to caſte awaie all the euyls, the whiche he had, whan he came to hir. What be thoſe? Ignoraunce and Errour, the whiche he drancke of Deceyte, and pryde alſo and arrogance, concupiſcence, intemperaunce, furie, couetouſeneſſe, and all other, with whiche he was repleniſhed in the firſt cõpaſſe. Then whan he is pourged, whyther doeth ſhe ſende hym? In (quoth he) to knowlage, and to other vertues. To what vertues?

Dooeſt

Dooest thou not see (quoth he) within the gate, a companie of women, the whiche seeme to be of good disposicio and well ordred, hauyng their apparell not gaie, but symple, nor thei be not so trymme, nor so pickedly attired, as the other be? I see them (quoth I) but what be they called? The first (quoth he) is called knowlage, the other be hir systers, Strength of minde, Iustice, Goodnesse, Temperance, Sobrnesse, Liberalitee, Continence, and Mekenesse. O these be marueious goodly, quoth I, In howe great an hope be we nowe? yea if ye vnderstande, quoth he, and wyll roote in you by practise those thynges, the which you heare, we shall assaie

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as diligently as we can, quoth I. Than you shall bee sake, quoth he.

Whan these women haue receiued one, whyther dooe they bryng hym? To their mother, quoth he. Who is shee? Felicitee, quoth he. Who is that? Thou seest the waie, that goeth vp to that high place, the whiche is the toppe of all the other compasses. I see it. There is also in the vyche a woman of a good grace and fauor, and sitteth in an high throne, dressed gentill womanlyke, and not to trymme, coroned with a verate faire and flourishyng garland? She semeth to be so. The same is Felicitee, quoth he. Whan one commeth thither, what doth he

he there? Felicitee, quoth he, with hir powre crowneth hym, and so doe all the other vertues lykewyse, as a man the whi-che hath ouercome marueilouse great battailes. What battay-les hath he ouercome, quoth I? Very great, quoth he, and great wylde beastes, the whiche afore dyd deuour and vexe hym, and made hym their slaue, all these hath he ouercome, and expelled from hym: and now he is lorde ouer hym selfe. Wherfore now they serue hym: as he did theim before. I would gladly know, whiche be those wylde beastes thou speakest of? First, quoth he, Ignorraunce and Decepte, doe not these seme to thee wyld beastes? ye and very yll wylde

beastes

beastes (quoth I.) Secondely, Sorowe, wailyng, Couetousenesse, Intemperance, and all other mischiefe: all those he weth nowe rule, and is not gouerned nor commaunded by theim, as he was before. O (quoth I) these bee goodly actes and deedes, and a victorie moste goodly: but tell me this, what is the power and vertue of the corone, with the whiche shee coroneth hym? It is, yonge man, a vertue and a myght, that maketh a man welfull. For he that is coroned with this power and vertue, is made therby happie and welfull, and hath not the trust nor hope of his felicitie in other thynges, than in hym selfe. O what a goodly victorie tellest thou

thou. But whan he is coroned, what weth he, or whither goeth he? The vertues take hym, and leade hym thyther, whence he came wfore, and shew hym how euyll and how wretchedly they liue, the whiche dwell still there, and in what great daunger and peryll they liue, and howe they erre and wander, and are ledde, as it were by their ennemies: Some by Intemperance, some by Pryde, some by Couetousenesse, some by Vayngloryc, and some by other euylles, from the whiche myschiefes, to whom they were bounde, they can not vnlose theim selfe, to come hyther to be made whole: but liue in trouble all their lyfe: This they suffre, because thei can not

kind the waie, that would bring them hyther. For they haue forgotten that that was commanded them by Genius.
We seemeth thou saiest trouth, but yet in this I doubt againe. Why dooe the vertues shewe hym the place, from whence he came firste? He dyd not thoroughly knowe (quoth he) nor vnderstoode any of those thynges, that were there, but he was in doubte. And thorough Ignorannce and Errour, that he dranke, he esteemed those thynges to be good, whiche were not good: and those thynges, to be euyll, whiche be not euill: And therfore he him selfe liued naughtily, as the other doe, that there dwell and abide. Now he hath attei-

atteined knowlage of all pro-
table thynges, he him self liueth
well, and dooeth behold other,
the whiche liue euyll. When
he hath looked ouer all, what
dooeth he, or whither goeth he?
Whither so euer he will (quoth
he.) For euerie where he is in
suertee, as he that dwelleth in
the denne of Corycus. And whi-
ther so euer he goeth, in all thin-
ges he shall lyue well, with all
suertee. And euerie bodie shall
receiue hym gladly, as the sicke
folkes dooe the physicion. But
doth not he yet feare those wo-
men, the whiche thou dyddest
call beastes, lest he should suf-
fer somewhat of theim? No-
thyng at all. He nothyng shall
be troubled with Sorowe, nor

with Heauinesse, nor with Intemperance, nor with Couetise, nor with Pouertee, nor with any other euyll. For he shall be lord ouer them all: and be safe from all those thynges, the whiche before dyd hurte or trouble hym, as they be, that are bitten with a serpent called Vipers. For without doubt wylde beastes, the whiche hurte all other folke to the death, will not hurt nor trouble theim, for because they haue by this bityng a remedie to resist all other: So in lyke wyse nothyng troubleth this man, because he hath a remedie present. Me seemeth thou saiest verie well: but yet tell me this, what be they, the whiche seeme to come yonder from the hyll

hyll: Of the which these that be crouned, seeme to reioyce and be merie: and those that be vncrouned, as it were men in dispaire, seme to knocke their heades and legges: they are also withholden by certaine women. Those that be crouned be thei, the whiche are made sake by learnyng, and they reioyce, that they haue atteyned hir: But those that be vncrouned are they, whiche because they did dispayre, came awaie from lernyng, made therby euyll and wretched. but yet those without feare wente to Hafferaunce, and thence tourned backe again, and erred, and myssed the waie. But the women that folowe after theim, what be they? Heuinesse, quoth

he, and Sorowes, and Vexacions, and Shames, and Ignorancies. And it be, as thou saist, all the euylles in the worlde folowe theim. It is true by Jupiter (quoth he) that they folowe theim. Whan these folke are come agayne to the firste compasse, to Luste and Incontinence, they do not accuse themselfe, but streight they speake euyll bothe of Learnyng, and also of them that goe to hir: saiyng, that those are wretched, myserable, and vnhappie, the whiche leauyng the life that thei haue, dooe liue euyll, and haue not the fruicio nor vse of those good thynges, that they haue. What doe they call good thinges? Riot and Intemperaunce

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to speake shortely. For, for to eate and drincke lyke beastes, they esteme to be the fruicion of the best thynges in this worlde. But the other women, the whiche go thither merie and laughyng, what be they called? Opinions (quoth he) the whiche after they haue brought folke to Lernyng, and that they be gone into the vertues, they goe their wayes to fetche other, and to shewe, that those are made happie and welfull, the which they brought before. But dooe not, quoth I, those opinions com in to the vertues? No (quoth he.) For Opinion may not come in to knowlage: but Opinions delyuer theim that come vnto Learnyng. And whan Lear-

nyng hath once receiued theim, then do these opinions go backe againe to fetche other, lyke as shippes that are dyscharged of their frought go again and are fylled with other stuffe. These thynges me seemeth (quoth I) thou hast very well expouned: but yet thou haste not declared vnto vs, what Geni⁹ wth command thentrers into lyfe to do. To truste well and haue good courage (quoth he) and therfore haue ye good corage. For I wil expuñe all, and leaue nothyng. Thou sayeh well (quoth I.)

¶ Then he put forth his hande again. Ye see (quoth he) the woman, whiche semeth to be blind, and to stande vpon a rounde stone, The whiche I tolde you

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euen now, is called Fortune?
We see hir. Genius comman-
deth, quoth he, that folke shuld
not trust this woman, nor be-
leue that any thyng, that a bo-
dy doth receiue of hir, is either
fyrme and stable, or maie haue
and kepe it sure and safely: no
to esteme it as his owne. For
nothyng can lette hir to take a-
way those thynges againe, and
to delyuer theim to some other
body: And she is wont often so
to doe. And for this cause Ge-
nius dooeth commaunde, that
hir giftes shoulde be litteli sette
by: And nother to reioice, whan
she geueth theim: nor to be so-
ry, when she taketh them away
and nother to dispraise nor to
praise hir. For she dooeth no-

thyng by reason, but all thyn-
ges rasshely withoute aduyse-
ment, and as it happeneth, as
I haue tolde you before. For
these considerations he com-
maundeth, that folke shold not
esteme, nor haue in admiracion
that, the whiche she doeth. Nor
to be lyke the euill marchauntes
bankers. For they, whan they
haue receiued money of a man,
doue reioyce, and thincke it is
their owne: but whan it is as-
ked theim againe, they are mys-
content, and thinke thei be euill
handled, and doue not remem-
ber, that they dyd receiue, that
that was truste in their han-
des, for this intent, that whan
so euer the owner lyste, there
should bee none obstacle, but

that

that he myght take it awaie a-gaine. Under suche maner Genius commaundeth folke not to be affectionate to Fortunes gef-tes, and to remembre, that shee hath suche a nature to take a-waie and to transferre those thinges she gaue, and by and by again to geue manyfolde thyn-ges. Somtyme also she dooeth not only take awaie those thin-ges shee gaue alone, but also those thynges that were had be-fore. Therefore Genius com-mandeth to take of those thyn-ges she geueth, and he that hath them to goe his waie shortly to the ferme and sure gefte. What gefte is that, (quoth I:) The gefte that folke take of Lear-nyng, yf they bee made whole

there

there. Yea and what is that? The true knowlage (quoth he) of profitable thynges, bothe a sure, and a stable, and an immutable geste. Moreouer he commaundeth to flee faste towarde this knowlage. And whan they come to those women, the whiche as I saied before, are called Incontinence and pleasure, he commaundeth them not to trust those women in any wyse, nor to tarie till thei come to vntrue Learnyng: There he commandeth theim to tarie a whyle and abyde, and to take what so euer they wyll of hir, as a helpe or ayde to a further iourneie. Than from thence to goe anon to true Learnyng. These bee the thynges, that Genius commaun-

maundeth. Who so euer beſyde theſe thynges, either dooeth any thyng, or miſchareth any thyng, dooeth naught lyke hym ſelfe periſhe naughtily.

¶ So now freendes the ſtorie, that is in the table, is ſuche as I haue tolde you. Yet if ye lyſt to enquire of any of theſe thynges particularly, without diſdeigne I ſhall tell it to you.

Thou ſaieſt well, quoth I. But what doeth Genius commaund theim to take of vntrue Learnyng? Thoſe thynges that are wooꝛthie & meete to be vſed and occupied. What be thoſe? Letters (quoth he) and other ſciences, the whiche, Plato ſaieth, are to yonge folke in ſteede of a Bꝛydle, to reine them from turnyng

ryng, to other thynges. But whether is it necessary for a bodie, if he wyll goe to true Learnyng, to take those thynges or no? Necessitee truely, quoth he, there is none. Yet neuertheleſſe they be profitable, but to make folke the better, therto can they nothyng helpe. Thou sayest than, that these thynges be not so profitable, that by them men maie be made better, for without theim a bodie maie come to goodneſſe: Yet neuer the leſſe they bee not vnprofytable. If I haue perceyued you well, ye meane this, that without the knowlage of those liberall sciences, men maie atteyne to vertue and goodnes: in like maner as we may vnderstand a thyng

spo-

ſpoken in a ſtrange language, without the knowlage of that ſame tongue, by a ſpokeſman, that can interprete it vnto vs. Yet neuer the leſſe, it were not vnprofytable for vs, to vnderſtand our ſelfe the language, in the whiche it was firſte ſpoken in. Haue not men learned in theſe ſciences, preheminence to be better than other men? How can they excell or haue prehemi-nence, whan men maie ſee them deceiued in the opinion of good and euyll, as other folke bee: and alſo bounde and tangled with all vngraciouſneſſe? For knowlage of letters, nor vnderſtandyng of other ſciences, doe nothyng let, but that a bodie maie be alſo droncke, intempe-

rate

rate, couetouse, vniuste, a traytour, and fynallie a foole. Forsoth a man maie see many such. Than how (quoth he) haue thei preheminence, by reson of those sciences, to be made the better men? it seemeth not by this reason. But what (quoth I) is the cause? Because (quoth he) they dwell styll in the seconde Compasse, as it were men approachyng toward true Learnyng. And what helpeth that (q̃ I,) when we maie see many times, they come out of the first compasse from Incōtinence and other vngraciousnes, to the third compasse, to true Learnyng, the whiche dooe passe by these learned men. And howe can men learned onely in these lyberall

sci-

sciences excell other, whan they be more obstinate, and more vnable to bee taught, than other folke be? Howe is that (quoth I?) For (quoth he) in the seconde compasse that thyng that they knowe not, they doe feigne theim selfe to knowe. If there were none other thyng but this, as long as they haue this opinion, they must needes be vnable to be steered to come to true Learnyng. Moreouer, seest thou not an other thyng, that the opinions out of the firste compasse, come also into them? Wherfore these be no whit better, than those of the first compasse: excepte they doce repent, and be perswaded that thei haue not the true knowlage, but the

vntrue Lermyng, by whom they be deceyued. And thincke, that as long as they remayne in the contrarie opinion, that thei can neuer be made safe and whole. Nor you nother frendes, except you so doe, and that these saiynges remain stedfastly in your remembraunce, tyll suche tyme as ye haue ingendred in you by practyse, an habite or custome. Wherfore ye muste consyder these saiynges continually, and not by startes, and thinke all other thynges pertayne nothyng to your pourpose. If ye doe not so, of these thynges, that ye haue nowe harde, ye shall haue no profitte. We shall doe, as ye teache vs: But expoune this vnto vs; Why be not those

thyn-

thynges, the whiche folke doo receiue of Fortune, good thynges: as to liue, to be whole, to be riche, to haue glorie, to haue childzen, to conquere and ouercome, and all other thynges like these: Or againe, why be not their contraries euyll: For thy saiyng seemeth to vs incredible, and very farre from our opinion. Come of (quoth he than) and endeuour your selfe to aunswere as ye thynke best, to those thynges, the whiche I shall aske you. That shall I doe (quoth I.) Than (quoth he) if a body liue euill, is it good to hym to lyue? I thincke no, but rather euill (quoth I.) For how (qy he) can it be good to lyue, whan it is to the liuer euyll?

Certainely (quoth I) to theim, the which liue nought, me thinketh lyfe is an euyll thyng: but to theim, the whiche liue well, lyfe is a good thyng. Than (quoth he) thou saiest, that lyfe is bothe a good thyng, and an euyll. Ye truely. Speake not so incredible and so far out of the waie: For it is impossible, one thyng to be both good and euyll. For so the self same thyng should be bothe profitable and noysome. And one selfe thyng alwaies to be wooꝛthie to be elected, and at the same one time also to bee eschewed: me thinketh this farre from reason. But howe foloweth it, that though that euill be in him that lyueth euyll, that therfoꝛe lyfe

selfe should be an euyll thyng? But (quoth he) it is not all one, to liue, and to liue euyll. Doth it not seeme also so to the? Yes. For I dooe not thincke theim both one. Then life selfe (quoth he) is not an euill thyng: for if it wer an euill thyng, then thei, the which do liue well, had in thē an euill thyng. For thei haue in thē life, the which wer an euil thing. We semeth ye say trouth: for because that life happeth to both, as well to the liuers well, as to the liuers euill. Therfore life cannother be a good thyng, nor an euyll. No more than cuttyng or seryng is in them, whiche are diseased, either a sicke thyng or a whole. Consider than this, whether had ye leauer to liue e-

till, or to die well and nobully? I had rather (quoth I) to die well. Than, to die it is none euyll thyng, seeyng that many times death is rather to be chosen than lyfe. It is so. The selfe same reason maie be made of helth and syckenes. For often tymes is not profitable to be in health, but the contrarie is to be preferred. Suche circumstances there maie be, thou saiest trouth. Come of nowe than let vs considre in like maner of riches. Maie we not see (as it chaunceth often to see) a man to haue muche riches, and yet to liue naught and wretched lye: yea verie many of that sort. Than ryches helpeth nothyng these men to lyue well? It se-

meth

meth so: For they them selfe be naught. Than rychesse causeth not men to bee good, but that dooeth high and perfecte knowlage. Your saiyng seemeth true. Than by this reason how can richesse be a good thyng, whan it helpeth not to make his possessours to be better. We seemeth ye saie trouth. And to some folke also it is not profitable to be ryche, if they knowe not howe to vse rychesse. It is true. Howe can that thyng be iudged good of any man, the whiche it is no profitte to haue? It can not. Therfore if a man knowe how to vse rychesse well, and as it should be, he shall lyue well: If he can not, he shall liue naugh-

tily. There can nothyng be truer than this. And for a fynall conclusion, to reputeand estime these thynges, as though they were good thynges, or els reiect or despise the same, as euil thinges, is the cause, that vexeth or troubleth the moste part of people: when thei honour these forsaied thynges, and thincke by them onely to obteigne felicitee and welfulnesse. For, for to get them, they leaue nothyng vndoen, be it neuer so vngracious. All these thynges they do onely because they knowe not, what is the true goodnesse.

¶ Thus endeth the table of Cebes.

Chow one maie take pzofite of his enemies.

PERceyue my frend, that thou haste choasen a right pleasant kynde of liuyng, voyde of bulinesses of the cõmon welth, wherin neuertheleſſe thou doeſt to the common welth much pzofitte: beyng vnto all them that come vnto thee, and eke to them

that kepe thee companie, bothe compenable and pleasaunt.

¶ But sence it is so, that we mate finde some countrey, that wanteth wylde and hurtefull beastes, as it is saied by Creta: But yet no common welth hath been found, that hath not nourished within it selfe, enuie, disdeigne, and stryfe: of whiche moste commonly enmitees dooe growe, ye and if there were nothyng els, frendship it selfe turneth vs to enmitee, whiche the wyse man Chion perceiuyng, asked one that vaũted him selfe to haue none enmie, if he had also no freende. Me thinketh than it were meete for a man of auctoritee, and that medleth in the rule of the common wealth,

that

that amonge other buſineſſe he ſhoulde haue alſo conſideracion of his enemies, and to take good heede, that this was not ſpoken for nought of Xenophon: It is a ſubſtanciall wiſe mans part, to take profytte of his enemies. Therfore I haue gathered together thoſe thinges that came in my mynde now of late, as I reaſoned on this matter. And I haue written theim vnto the, in as few wordes, takyng hede, as nere as I coulde, that I touche nothyng of thoſe that I wrote afore, in the preceptes of good maner, for I ſee that booke oft in thy hande.

¶ To men of the old worlde it ſuffiſed, if they toke no hurt of diuers beaſtes, and in that time

they fought with hurtefull beastes onely for that purpose. But they that are of later tyme, fyndyng the waie how to vse wilde beastes, are not onely not hurt, but also they take profitte of theim, feedyng theim with their flesshe, clothyng them with their flecis, makyng of their mylke and galles, medicines for diseases, and armyng theim and defendyng them with their skyns: in so muche that now it is to be doubted, that if beastes wanted vnto man, mans lyfe should be but beastely, wylde, and nedie. So likewyse sence it suffyseth vnto other, to take no hurte of their ennemies: and that Xenophon saieth, profite maie be taken of ennemies. Belefe is not

to

to bee taken from suche an au-
tour, but rather the maner and
waie muste be sought, whereby
this profitte maie be gotten by
theim, that maie not liue with-
out enmitees.
¶ The husbande man can not
take from euery tree the wylde
nature: nor the hunter can not
make euery wylde beast gentyll
and tame: so that the waie hath
ben found, that for other vses,
both vnfruitfull trees and wild
beastes haue been profitable.
¶ The Sea water is vnmeete
to drinke, and vnpleasaunt, but
it nourisheth fysshes, it carieth
vs from place to place, and it
serueth in bringyng in and bea-
ryng out wares.
¶ But Saturnus the first tyme
that

that he sawe fier, when he wold haue taken it and kysſed it: Ho, quoth Promothey, thou rough knaue, if thou take not heede, it wyll make thy lyppes smarte: for it burneth, if it be touched, it serueth not for that purpose: but it geueth light and hete, and is the instrument of all craftes, if one can vse it.

¶ It must be seene therfore, if also an ennemie, that elles were hurtfull and daungerous, maie be touched any other waie, and geue som particular vse of hym selfe, and do vs very great profite. For there are many thyngs hateful and greuous vnto them, to whom thei happen: out of the whiche neuertheleſſe some vse maie be taken, For thou seest many

many vse some disease of the body, for occasion of quiet and rest. Againe, labours and trauayles, that haue commen by chance, haue made many mans helth more perfect by exercyse. Besides this, there hath beene many, to whom outlawzie and losse of money hath bene forderaunce to studie and learnyng, as to Diogenes and Crates. And zenon whan he heard that his ship was drowned: Thou doest very well Fortune (quoth he) in dziuyng me to my studiyng mantyll.

¶ For like as some loue thynges, that are good in digesting, and helefull for the body, if thei eate serpentes and scorpions, thei digest theim: yea and there

are

are some, they are nourysshed with stones and shelles, by reason of the force and heate of the spirites, that tourne these thynges into nourischement: where as these, that been tendre and sickly, can not awaie with bred and wyne. So fooles marre and also loose freendshipes, but they that are wyse, can profitablie vse enmitees.

¶ First therefore that that in enmitee is most hurtfull, semeth vnto me to dooe great profitte, if one take heede to it. What is that saist thou? Truely an enemie alwaie watchyng, marketh what thou doest, and in sekyng occasion of sclander, prieth and pereth alway on thy liuyng, percing with his sight like a Lynx,

not

not onely the tymber, the couer-
ryng, and the walles of thy
houſe, but alſo thy freende, thy
ſeruant, and whom ſo euer ke-
peth thee companie, that as nere
as he maie, he wyll know what
thou dooeſt, pearcyng and tri-
yng all thy ſecretes. Where as
our freendes by our delaie and
negligence, oft tymes are bothe
ſicke, and dye withoute our
knowlage. And of our enemies
well nere we marke their dreа-
mes. So that the diſeaſes, the
dettes, the ſkoldynges with
their wyues, ſhall rather be vn-
knowen of thē, whoſe they are,
then of their enemies. So chief-
ly dooeth he marke faultes, and
aboue all thyng, them he ſeketh.
Euen like as theſe Gryppes, that

Priam and his children might be glad to haue had suche ennemies, wherby they toke heede to theim selfes, and were renowmed: truely it shall withdrawe, restreigne, and leade them from suche thynges, that should bee pleasure and laughter for their enemies.

¶ We see also these musiciens oft times slake & not very hedefull, as ofte as they syng in audience alone: But if there happen any dysdeigne, and stryfe with other: than they dooe not only applie their mindes better, but dresse their instrumentes more diligently, chose their stringes, tune theim more precysely, in assaiyng often their accorde: So who that perceyueth, that he

he hath a disdeigner, bothe of his name and of his liuyng, taketh better hede to hym selfe, he examineth all his deedes, and redresseth all his lyfe. For of trouthe naughtinesse hath this propertee, that in offendyng, it feareth more enemies then frendes. Therfore Scipio, whan some thought Rome to be in a suertie, because Carthage was destroied, and the Grekes ouercome: ye but now (quoth he) we are in greatest peryll, sence now we haue none, whom we dreade or feare.

¶ Take with this the answere of Diogenes very excellent and mete for a philosopher: To one that asked hym, whiche waie he might be reuenged on his ennes

mie: If thou make (quoth he) thy selfe an honest and a good man.

¶ Most part of men are sory, whan thei see the fayre hosle, or wel praised dogg of their enemies: And againe they are sory, if they see their lande well housebanded, or their gardeyne fayre and goodly. What trowest thou than they wyll dooe, if thou shew thy selfe an vpright man, wise, good, and thrifty, excellent in wel saiyng, pure and vncorrupt in mattiers of charge: In temperaunce of thy liuyng, sobre and mesurable, vsyng to plow a deepe forow in a wyse breast, whens out dooe spryng goodly and fayre counsayles?

¶ They that are ouer come, saieth Pyndarus, haue their tongue teyed, that thei dare not once hysse. But that is not aplyable properly in euery one, that is ouercomen of their enemies. But in them onely, that see them self ouercomen of their ennemies, in diligence, in wysedome, in greatnesse of the mind, in gentylnesse, and lyberalitee. These thynges dooe folde vp a tonge, as saieth Demosthenes, these dooe shutte and cloase vp the mouth, these dooe stoppe the throte, these cause sylence, these cause the, that, as saith Pyndarus, thou darste not once hysse. Therefore endeuour thou thy selfe, sence thou maiest, to seeme better then they that be naught.

¶ Therfore yf thou desire to grieue thine ennemie, doe it not this waie, to call hym leude, or dronckerd, knaue, or nygarde, or sluttishe or slouen, but rather endeuour thou thy selfe to be an honest man, endeuour thy selfe to be sobre, and measurable, to be true, and to intreate theim gentilly and indifferently, that kepe company and meddle with thee. But if it so happen, that thou fall to chidyng and reuilyng, take heede, that thou bee clene without those fautes, for whiche thou rebukest an other. Retourne thy selfe into thyne owne breast, looke into thyne owne bosome, and marke well, if there be any thyng fylthie or subiecte to vice: Lest peraduen-

ture

ture some yll tongue haue occa-
sion to cast this in thy teeth: He
alueth other, and is hym selfe
full of botches.

¶ But if he call the vnlearned,
applie thou thy selfe to studie,
and quicken thy endeuour: if he
call the coward, steere thy cou-
rage, and the readinesse of thy
minde: if he call the vnchast and
vicious, chase out of thy minde
the desire of luste, if any suche
pointe, vnware to thee, sticke in
thee. For there is nothyng fou-
ler than suche rebuke, that re-
boundeth to the rebuker. And
there is nothyng more greuous
or sharper. For lyke as the re-
flection of lighte dooeth moste
hurt to sore eies, so doe yll wor-
des, whiche trouthe retourneth

thyther as they came fro.

¶ Truely lyke as the Northern wind draweth cloudes towarde it, so doeth yll liuyng drawe yll speakyng vnto it. Therfore Plato, as ofte as he sawe anie doe vncomely, to him selfe was woonte to saie: Am I suche in any case?

¶ Furthermore, he that hath skolded with an other, yf he forthwith behold his owne life, and redresse it, chaungeyng it into the contrary, and correctyng it: truely he shall take great profitte by skoldyng, and otherwyse it is bothe taken, and also is a veraie foolysche thyng. For so commonly men are wonte to laughe at hym, that is balde or croked, and blameth an other

for

for the same vyces. But it is most of all to be taught at, one to cast a rebuke to another, whi che mate haue some rebuke turned to hym selfe. As Leo of Byzantia, whan a foule croked fellowe cast vnto hym the sorenes of his eies: It is natural (quoth he.) But thou dooest cary thine owne rebuke vpon thy backe.

¶ Therfore beware that thou cast not adulterie in ones teeth, if thou vse a more fylthie fleshly luste: nor attwyte not one of waste, if thou be a nygard.

¶ Alcmeon laied it to Adrastus, that he was cousine to a woman, that slewe hir mother. But what saied he againe? He layed to hym agayne not an others faute, but his owne, saiyng

yng: Thou slewest thy mother thine owne handes.

¶ Domitius iested with Crassus on this wise: Diddest thou not weepe, whan thy Lampraie was dead, whiche thou haddest kepte in thy stewe? But Crassus retourned the checke on this facion: Didst thou wepe at all, whan thou buriedst .iii. wiues?

¶ He that should checke an other, maie not bee a iester, or a skolder, or a foole: But he must be such one, on whom no checke nor faute maie cleue. For it seemeth that god cõmaunded this. (Know thyself) to no man more than to him, that should blame and checke an other: Least, if they saie what they wyll, they here that that they would not.

For

For it is wont to be as Sophocles saieth: When thou haste powred out woordes foolishlie, and saied theim with thy good wyll, againe thou shalt here the same against thy wyll.

¶ And that is the profitte and commoditee, that maie be taken of chidyng with ennemies: and no lesse profite cometh of the tother, that is, if one be yll spoken of, and rebuked of his enemies. wherupon it was well and truly spoken of Antisthenes: It behoueth a man for the safegarde of his welth and prosperitee, either to haue sure trustie frendes, or sharpe enemies, because they in warning, tother in rebuking, refreigne hym from vyces.

¶ But truely, because that now a daies

a dales frendship hath loste his speche to speake freely, and flattery hath tongue enough, warnyng is domme: it remayneth therfore, that we muste here the trouthe of our ennemies. For lyke as Telephus could not be healed of his wound by no surgion of his owne felowes, and was healed by an other wound that Achilles his ennemie gaue hym in the same place: so they that haue no freendly warner, muste suffer the woordes of an yll willyng enemie, wherby they maie correct and amende their faultes. In whiche tyme the thyng it selfe ought to be consydered, and not the mynde of the yll speaker. For lyke as he that thought to haue slaine Promo-

theus

theus of Theſſaly, by chaunce ſtrake ſo a wenne that he had, that he ſaued the man, and by breakyng the wenne ridde hym of the peryll: ſo it is not ſeldom ſeene, that a rebuke caſte out by enmitee and hatered, healeth a ſore of the minde, that was peraduenture vnknowen, or els vnregarded.

¶ But many that are touched with a rebuke, doo not conſider this, whether they be gyltie of the ſhame that is laied to thē, but they looke rather, if he that laied it, haue any thyng in him, that maie be caſte againſt hym. And lyke as wraſtelers in the wraſtlyng place, do not bruſhe away the duſt, but one arayeth an other: ſo with rebukes when

they

they meete together, one of them shameth an other. But it were more accordyng, that he that hath had a checke of his ennemie, shall take that awaie, that is laied against him, rather then a spotte that one sheweth hym in his gowne.

¶ Ye and also if one laie to thy charge a faut, that thou art not gyltie in, yet it is to be sought, vpon what causes that yl speakyng dyd growe: and than it ought to be taken heede of and feared, lest that vnware we we any thyng like that, that is layed against vs. As Lacides kyng of Argiue, for his trimme bushe, and a lyttell more pyked apparaile, was shlaundered among the common sort, as tender and wo-

womannische.

¶ The same hapned to Pompeie, because he skratched his head with one finger, although he was farre enough from tenderneſſe and wantonneſſe.

¶ So also it did happen vnto Crassus, whiche to by a proper ferme, oft tymes resorted to a woman of religion, for to wyn hir good wyll.

¶ Truely Posthumia, by reason of hir liberall laughyng and talkyng with men, was so sclaundered, that she was accused of adultry, although it was founde, that the faute was not true: Yet the byshope Spurius Minutius at hir departyng warned hir, that she shold talke with as great dreade of shame,

as she dyd lyue.

¶ And Themistocles whan he offended nothyng, yet he gatte by Paulanias to be suspect of treason, because he vsed hym so familiarly, and sent him daicly letters and messangers. Therfore whan there is any thyng saied agaynst the, that is not true, thou oughtest not therfore, because it is false, to let it passe. But trie with thy selfe, if thou haue saied or dooen any thyng, or assaied any thynge, or if amonge thy familiars there hath any thing vne, that hath geuen hym prouable occasion: and if thou fynde it, take heede and auoyde it.

¶ Truely if harde happe, that cometh by chāce teacheth some, what

what is best to dooe, as Metopa speaketh in a plaie: Fortune in takyng away that, that was moste deere vnto me, hath made me wyse to my cost. Why shold we not as well vse our ennemie for a teacher lesse costely, that maie profitte vs, and teacheth vs some thyng, that we knewe not afore? For truely manie thynges an ennemie perceyueth better than a freende, because that loue blyndeth in the thyng that is loued, as saieth Plato. But vnto hate is ioigned bothe busie searchs and bablyng.

¶ When Hieron had his stinkyng breth caste against hym of his ennemie, he came home and chode his wyfe, saiyng: Why diddest not thou shewe me this

faute? But she that was chast and symple, aunswered: I had wente (quoth she) that all men had sauoured on the same facion. So that, whiche maie be sensibleiy perceiued, and those thynges that bee in the bodie seene of euery man, thou shalte sooner knowe theim of thine enemies, than of thy freendes or felowes.

¶ Put to this, that where it is no small part of vertue to haue a sobre tongue, alwaies obedient to reason: that thou canste not haue, without thou by muche exercyse, heede, and studie, subdue the yll motions of thy mynde, of whiche sorte angre is one. For as from fooles woordes woe shape out, and as Homere

mere saieth: The sleeyng voice forsaketh the cloasure of the mouth. So it is moste wont to happen to vnexercysed mindes, that slyppe and slide, by vnmoderate anger, by vntemperatenesse of mynde, and by small heede of liuyng.

Moreouer, as saieth the godly Plato, the lightest thyng that is, bothe god and man punische with greattest peyne. But a tother syde, sylence, where as it is alwaie gyltlesse, and not onely not hurtfull, it hath beesydes in chidyng, a sauour of Socrates constance, or of Hercules force rather, for he also toke lesse hede of greuous wordes, then he did of flies.

Surely where as there is no-

thyng more grauc or fairer, than whan thy ennemy chydeth, to holde thy peace, as one that saileth by a greatte rocke, so also doeth suche an exercyse spread further. For if thou vse to suffre thyne enemies chidyng, holdyng thy peace, thou shalt verie eaſely suffre thy wyues scoldyng, whan she is angry, and beare without trouble the cryyng of thy frende, and the combze of thy bzother. For of thy father and thymother thou wilt suffre knockes and strokes, and be not moued with angre.

¶ And Socrates dydde suffre Xantippa his wyfe at home to chyde and combze him, the more eaſely to kepe company with other, if he vsed to forbeare hir.

But

But it is muche better in beyng exercised with checkes, rebukes, and hatredes of enemies, to vse to subdue anger, & not to chafe whan thou art yll spoken to. Therefore on this wyse one ought to vse sobrenesse and sufferaunce in enmitees. But symplenesse, great mynde, and gentylnesse is more accordyng in freendships. For it is not so honest to deserue well of a freend, as it is shame not to doo it, as ofte as neede requireth. But yet it is taken for gentylnesse, when chaunce geueth occasion, to let passe and not to be reuenged on thyne ennemie.

¶ But he that receiueth not his good wyll, and praiseth not his gentilnes, that forgoweth the of-

fence of his enemie, and helpeth hym, if he desyre it, and taketh some heede to his children, or to his house, that is in peril, truly he hath an hert of a diamant, or els of yron.

¶ Whan Cesar had commanded the images of Pompei, that were cast downe, to be sette vp againe: Thou hast (quoth M. Tullius) set vp Pompeis images, and stablished thine owne. Wherfore an enemie is not to be dispraised, nor to be deceiued of his honour, whiche is to be praised, and woorthy, for because a greatter preyse theron cometh vnto theim that so doe praise. Beside that, he that praiseth one, that deserueth it, is better beleued, whan he blameth

meth, as one that hateth not the man, but that alloweth not his deede.

¶ And that that is most godly of all, and most profitable, he shall in no wise enuy his fortunate frendes, nor his familiars, whan thei doe any thyng praise woorthie, who so euer vseth to praise his ennemies, and not to gnawe nor byte at their good fortunes. Is there any thyng that bredeth suche profite in vs, or that ingendreth in our myndes a better vse, than that that taketh from vs dysdeigne and enuie? For as in a common wealth there are many thynges necessarie and yet naught, whiche sence they bee comen in custom, and gotten the strengthes

of a law, yet shall thei, to whom they be hurtfull or greuous, not lyghtlie dooe theim awaie: So enmitee bringeth with it many vyces, as angre, suspection, re-toilyng of others harm, remembrance of wronges, and leaueth the printes of these in the mind. ¶ Beſides that many thynges, whiche if thou do them to thine ennemie, seeme neyther yll nor wrongefull, so remaine they in vs, that skant they can be put awaie, as is craftinesse, deceite, and subtyltees. Whereby oft tymes by the custome, we shall vse theim to our freendes, if we be not ware howe to vse theim to our enemies. Therfore Pythagoras commaunded verie well, whan he moued men from ta-

takyng of fowle, and of fiſche, and forbadde the killyng of all gentyll beaſtes, to the ende that in traſtes we ſhould vſe to temper our ſelfes from cruelitee and rauenyng. But it is muche more goodly, in beeyng a gentyll, a iuſt, and ſymple ennemie, in debates and ſtryfes againſt men, to chaſtiſe the foule and deceitfull affections of the mynde, and to ſubdue them, to the ende that in medlyng with freendes men maie vtterly forbeare them.

¶ Scaur⁹ was at debate with Domitius, and ſewed hym: ſo a ſeruaunt of Domitius, afore the mattier was pleaded, came vnto Scaurus, and aduertiſed hym, that he had a ſecrete thyng to tell hym: but he would not

ſuf-

ere the felow to speake, but toke him and sent him to his master.
¶ Cato, whan Murena dyd sewe hym, and sought together argumentes of the accusacion, there folowed hym (as was the custome) they that awayted, what should be dooen, and thei ofte tymes woulde aske hym, if that daie he woulde dooe any thyng, that myght perteyne to his accusyng: and if he denyed it, they beleued hym and wente their waie. And truly that was a great token, that they had a good opinion of Cato.
¶ But this is the fairest of all, that once when we are accustomed to doe vprightly and iustly with our ennemies, we shall neuer meddle deceitfully or falsly

ty with our freendes and familiars. But because it muste nedes be, that euerye kocke haue his combe, and euery mynde of man of him selfe bredeth stryfe, suspect, and enuie: it were not vnprofitable, among freendes that haue but holow mindes, as saieth Pyndarus, if a manne poure out the purgyng of suche fautes vpon his ennemies, and to leat it renne as into a synke, farre of from his frendes or familiars. Whiche me thincketh Onomademus an honest man perceiued, whiche was in Chio, whan there was a mutenyng there, on that part that had the better, and warned them of his syde, not to chase them all out, that were of the contrary syde,

lest

leſt (quoth he) that we begynne to fall out with our frendes, if we wante enmies. And if thoſe vyces on this wyſe ſhould bee conſumed on enmies, they ſhall the leſſe greue freendes.

¶ For truely the potter ſhould not enuie the potter, nor the ſinger the ſynger, as Heſiodus ſaieth: and it is not meete, that a man ſhould diſdein his neighbour, or his coſyn, or his brother, if he waxe riche, and haue good fortune. But if there be none other waie to rydde thy ſelfe from ſtrife, enuie and diſdeigne, than vſe thy ſelfe to be ſorie for thyne ennemies good fortune, and ſharpen the edge of anger againſt theim. For as theſe connyng gardiners thinke

to make roses and violettes the better, if thei sow oynions and garlyke nere by them, that what so euer sower sauour be in thē, it maie bee purged in to the tother: so an ennemie receiuyng into hym, our enuy and waiewardnes, shall make vs better and lesse greuous to our frendes, that haue good fortune.

Wherfore agaynst theim must be exercised the stryfe of glory, of rule, and of good gaynyng, but not so muche, that we shuld tourment our selfe, though they haue more thanne we: But to marke al thinges by what meanes they passe vs, and lette vs endeuour vs to passe theim in diligence, endeuour, sobrenesse, and warenes: As Themistocles

was

was wont to saie, that he could not slepe for Mylitiades victory at Maratho.

¶ For he that is brought to so lowe mynde, and faintyng for enuie, because he thinketh hym self passed of his enemie, in gouernaunce, or in obteignyng of causes, or in fauour, or auctoritee with frendes, or with noble men, and not rather endeauoureth and assaieth something in despite of hym, truely he is holden with a foolysche and a vayne enuie. But he whom hate blyndeth not so, but that he maie iudge him, whom he hateth, and also maie looke with indifferent eies, both vpon his life, and his maners, his woordes, and his deedes: of a suer-

tie he

tie he shall perceiue manie of those thynges, that he enuyeth, to come vnto the tother by diligence, prouision, and of deedes well dooen. And therewithall by exercise sharpyng the takyng heede of passyng hym, and the studie of honour, he shall shake of all idlenesse and false herte. So that if we see that thei haue gotten in the court or in the cōmonwelth, any vnhonest or vndeserued power, either by flatterie, or by deceipte, or by false iudgement, or by mede, it shall not be greuous vnto vs, but rather pleasure, in laiyng together our vpright liuyng with their naughtinesse. For truely all the golde that is eyther aboue the earth or vnder the earth, is not

to be compared with vertue, as saieth Plato. It is meete also to haue alwaie in remembrance that woorde of Solon: We wyll not saieth he, chaunge the richesse of vertue, neither for the largesse that is cried by a great nombre, hyred for meat, nor for honours, nor for the chefe place among the wyues and concubines of dukes and princes. For there is nothyng to be wondred at, or notable, that groweth of dishonestee. But the louer is blinde in that that he loueth, as saieth Plato, and better we perceiue if our ennemies dooe anythyng vncomely. Yet maie we not, though they dooe naughtily take an vnprofitable gladnesse, or and if they doe well, be mo-

moued with an idell grieke, but in eche of this is to be thought, that in beeyng ware of the tone we maie be better then they, and folowyng the tother, that we be no woozle.

¶ Thus endeth Plutarche to take profite of enemies.

The maner to choose and cherisshe a freende.

TO fil vp the padges, that elles wolde haue been voyde, I thoughte it sheld nother hurte nor displeasse, to adde hereunto a fewe saiynges, howe a man shoulde choose and cherisshe a freend. Cicero saieth, that Scipio complayned greatly, that men were more diligent in all thynges, than in freendshippe: euery man knoweth how manie

gotes

gotes and shepe he hath, but no man can tell howe many freendes he hath: And in the gettyng of other thynges, men vse great care and diligence, but in choosyng of freendes they be verie negligent, nor they haue not as it were markes and tokens, by the whiche they maie deme those that are feete to be receiued into freendeship. The booke saieth, haue not frendshyp with an yre full man, nor with a foole: but as Cicero saith, man firme, and stable, and constaunt, should be taken into freendeship. Of the whiche sorte is great scarsitee and lacke, and to iudge whiche they bee, is a very harde thyng, excepte we make a proue, and we can not make a proue therof

till we be entred into frendshyp. So, freendshippe goeth before iudgement.

¶ Some there be, that a small summe of money shal shew how sure freendes they bee. Some there are, whiche a litteil thyng can not remoue, and yet they be knowen in a great neede.

¶ And if we happe to fynde a freende, that deemeth it a foule and a shamefull thyng to sette more by money than by freendshyp, yet where shall we fynde them, that will not more esteme honours, rowmes, lordshippes, powers, and abundaunce of richesse, than freendshyp? But as the same Cicero saieth, nother profites, honours, riches, pleasures, nor none other suche like thyng

thynges, should be moze set by than frendschip. But yet he that is a good man, shall dooe nothyng foz his frendes sake, that is eyther againste the common welth, oz els against his othe oz fidelitee. Foz the offence is not excusable, to saie, thou dyddest it foz thy frendes sake. And yet the same Cicero, as Gellius doeth recite his woozdes, saieth, that where our freend standeth in ieopardie, either of his lyfe oz of his good renoume, we maie somewhat swarue asyde out of the waie. But in other places he expoundeth him self shewyng plainely, that we should require nothyng of our freend, but that that is honest.

And nowe concernyng the

truſt that we ought to haue the our freend, Seneca ſaieth: He that eſteemeth any mā his frend, the whiche he can not truſte ſo muche as hym ſelfe, dooeth deceyue hym ſelfe. And he that maketh and prouoeth his freend with feaſtyng at the table, doth fayle. It is vertue, ſaieth Tullius Cicero, the whiche both wynneth and entertaineth freendes. A man ſhoulde reaſon and debate all thynges with his freend, but firſt he ſhoulde debate and reaſon with hym, whether he bee a freend or no. No man needeth to miſtruſt freendſhyp, but firſt leat hym examyne and deeme, whether it be freendſhip or not. ¶ They dooe agaynſt the preceptes of Theophraſt, the whi-

che loue before they iudge, and not after thei haue demed. thou shouldest a longe time consydre, whether thou shuldest take any into thy frendship: and whan it liketh the so to do, than receiue him with al thy very hert, & talk as boldly with hym, as though thou were alone. But yet lyue thou after such facio, that thou cõmit nothyng to hym, but that thou woldest commyt to an enmie. But forbecause ther be certaine businesses, the whiche custome maketh secrete, make thy frend priuy to all thy cares and thoughtes. Thou shalt do thus if thou suppose hym to be sure & faithfull. For many shew the maner & waie to deceiue, while they feare to be deceiued. And

ſome tell theim that they meete by the waie, and blowe in euery mans eare, it that ſhold only be opened and ſhewed to frendes. Again, ſome alſo dreade ſo muche the conſcience of their moſte dere freendes, that if they maie, they wyll kepe cloſe within thē all their ſecretes, becauſe they wyll not put theim in truſt therwith. None of theſe two waies is to be taken, for eche of theim bothe is naught, to truſte euery body, and to truſte no man. Of whiche two faultes the firſte is the more honeſt, and the other the more ſure. And though the wyſe man be content with hym ſelfe, yet wyll he haue a freend, and it be for none other cauſe, but to exerciſe freendſhippe, leſt

ſo

ſo great a vertue ſhould lye aſlyde. Not foꝛ that that Epicure ſaieth, that he maie haue one to tende hym whan he is ſicke, oꝛ eis that maie ſuccour hym, if he be caſte in pꝛiſon, oꝛ be pooꝛe and nedie, but that he maie haue one, whom ſicke and diſeaſed he may tend vpon, and whom he maie delyuer oute of warde, if he happe to come in his ennemies handes. He that regardeth him ſelfe, and foꝛ his owne ſake ſeeketh frendſhyp, he intendeth euyll: and lyke as he beginneth, ſo ſhall he ende. He thincketh he hath got a freende to helpe him out of pꝛiſon, whiche whan he heareth the chaines rattell, goeth his waie. Theſe freendeſhyppes, as the people ſaieth,

saieth, dure for a tyme. He that is receiued into freendeship for loue of profitte, as longe as he is profitable, he pleaseth. It is needful that the beginnyng and endyng of freendshippe, should agree. He that beginneth to be a freend, because it is expedient for hym, some price shall please hym against freendship, if there bee anie pryce in it, that maie please hym aboue freendeshyp. Thou saiest: To what intent should I prepare a freende? I answere, that thou maiest haue one, whom thou maiest accompanie, whan he is banished, for whom thou maiest put thy selfe in daunger of death. For the tother is rather a chapmanship than a frendship, whiche hath a respect

respecte to profitte, and consi-
dereth, what auayle he maie get
therby. There is nothyng, that
so muche deliteth the mynde, as
faithfull freendship. And he is
well happie, that fyndeth a true
freende, saieth the booke. O
howe great is the goodnesse,
whan the breastes be prepared
readie, into the whiche all se-
cretes maie surely be powred,
whose conscience thou dreadest
lesse than thyne owne, whose
talkyng easeth the grefe and he-
uinesse of thy hert, the sentence
geueth readie and quicke coun-
sayle, the cheere dasheth the in-
warde sorowe, and the very re-
gard and beholdyng delyteth.
And because the vse of freende-
ship is variable and manifold,

and

and there be many cauſes geuen of ſuſpection and offence, the whiche is a wyſe mannes parte to eſchue, to helpe, and to ſuffre. Frendes muſt oft be moniſhed, and rebuked, and that muſte be taken freendly, whan it is doen of good wyll. But for ſo muche as Terence ſaieth, Trouthe bredeth hate, whiche is as a poyſon to freendſhip, we muſt take heede, that our moniction be not ſowre, and that the rebuke be without vyle wordes. For vyle rebukes, as the booke ſaieth, fordooeth freendſhip.

¶ Thus endeth the maner to chooſe and cheriſhe a freende.

A comfortable exhortacion against the chances of death, made by Eraſmus Roterodamus.

Owe bitter & howe greuouſe a woũd perceth youre Fatherlye hert for the deathe of your moſt goodly child, I lightly conſeet by mine owne ſorow. And therfore I were right muche vncourtoys, if that I in ſo ſorowful a chance wold warne you his father to make lamentacion,

tacion, whan I that am but a ſtraunger can not chooſe but weepe and waple. Ye mighte well thincke me rude and vntaught, if I would goe aboute to heale your grefe, whan I my ſelfe had nede of a phiſicion: if I woulde leat you his father to weepe, whan the teares ſtyll abundantly trykell downe from myne eien. And all be it, that the pike ſtroke of foztune ought deeper to pearce your fatherly breaſt: yet your great wiſedome was wont ſo to rule you (in all your deedes) that ye not onely with a ſtrong and a ſtout mind, but alſo with a glad and a mery chere, would ſuffre and paſſe ouer all ſuche chaunces as hap to mankynde. Wherefoze ye

ought

ought so to settel your self, that if ye can not as yet put awaie cleane the sorowe of your herte (for no man can denie but that ye haue right good cause to bee heauy) yet at the least wise some what suppresse and moderate the same dolour. And for what cause should ye not cleane forgeat it? Seeyng that the space of a fewe daies wyll cause ideottes so to do, me thinketh reason, should perswade an excellent wyse man. For what seelie mother dooeth so extremely bewaile the death of hir child, but that in shorte space of tyme hir sorow somwhat aslaketh, and at length is cleane forgotten? To haue alway a stedfast mind is a token of a perfecte wyse

man. But for those chaunces, vnto the whiche we all equally (both more and lesse) be subiect to sorow out of measure, me thinketh it extreme foolyshnes. For who is not ware (except he that myndeth nothyng) that he is borne vnder suche a condicion, that whan so euer god wyll call hym: he must foorth with nedes depart hence? So than what other thyng (I pray you) dooeth he, that bewayleth ones death, than lamentably complayne, that he is mortall? Or why shoulde we rather sorow the departyng hence, than the entryng into this worlde, consyderyng that bothe ar equally naturall? Euen in like case as though one shoulde geue great

thans

thanckes for to bee called to a great feast or dyner, and would lamente and demeane great sorowe, whan he should departe awaie thence.

¶ If that a manne, as it were from an high lookyng place, wold aduise well the condicion and life of all mankind: might he not well recken hym selfe a nyce felow, if he among so manyfolde exaumples of priuacion, and among so thicke burials of ponge and old, would be greuously vexed in his mynde, as though vnto him onely were chaunced some newe and great euyll: and as though he onely beyng happie aboue other, wold desire and looke to stand without the common lot? For whi-

Pacientlȳ to take
the consideracion the excellent
wise men that found and made
lawes in old tyme, to the entent
that they woide some what in-
clyne to the affections of paren-
tes, and to the ende they woulde
not be seene to exclude euery bo-
dy from that passion, beyng al-
so condemned of some of the
stoicke philosophers: they ly-
mytted vnto theim a certayne
tyme to mourne, the whiche en-
dured not very longe: Eyther
because that they well vnder-
stoode and knew, that in those
maner of chaunces, the whiche
are both commune to al folkes,
and also doue not hap through
any iniurie of Foxtune, but are
induced by the very course and
ordynance of Nature, shorte
mour-

mournyng ſhould ſuffice: yea vnto theim that were not able to moderate all affections: conſideryng that Natures ſelfe by littell and littell ſoupleth the wound that ſhe made, and weareth awaie the ſcarre: Or elles bycauſe they diligently marked, that mournyng was not onely vnprofytable vnto theim that were bemoned, but alſo hurtful to theim that made ſuche mone, and greuouſe and vnquiette to their freendes, acquaintaunce, and companie.

¶ But nowe yf a man would conſider the matter aright, doeth it not ſeme a point of madneſſe, willyngly of one harme to make twayne, and whan ye can not by no maner reaſon re-

couer your predestinate losse, yet wilfully to annoy and hurte your owne selfe: In lyke maner as though a man that his enemies hath spoyled of part of his goodes, wolde in his anger throw all that euer remayned into the see: and than wold saie, how he by that meane dyd bewayle his losse.

¶ If we wyll regarde the noble Mimus, whose saiyng may beseeme any Philosophier to speake: Thou must paciently suffre, and grutch not at it that can not be amended: Let vs cal to mynde the muche goodly exaumple of the ryght excellent kyng Dauid, the which so sone as tidynges was brought hym, that his sonne, that he so tenderly lo-

ly loued, was dead: he foorthwith rose vp from the grounde, and shaked and brusshed of the duste, he threwe awaie his shert of heare, and so whan he had wasshed and annoincted, with a glad countenaunce and a mery chere he wente to dyner. And because his freendes marueyled thereat, he saied to theim: For what entent should I kyll my selfe with wo and sorowe? For vnto this tyme some hope I had, that god being moued with my lamentacion, would haue saued my childe a liue: but now all our weepyng teares can not restore hym againe to vs alyue: we shall shortely spede vs hence after hym. Who is so fonde to crouche and pray him, whom

he knoweth wel, wyll incline to no prayers? There in nothyng more vntreatable than death, nothyng is more deffe, nor nothyng more rigorous. By craftie handling the sauage beastes, yea the most wyld of theim all, are made tame: There is a waie to breake the harde Marbull stone: and a meane to mollifie the diamante: but there is nothyng, wherwith death wyll be appeased or ouercome. It neither sparcth beautie, riches, age, nor dignitee. And therefore it ought to greue vs muche the lesse, eyther because it can not be eschewed, or els because it is equally commune to vs all.

¶ What needeth me to goe about to reherse to you here the many=

manifolde examples of the gen-
tyles, the whiche with a noble
and a constaunt courage toke
well in worth the death of their
dere frendes: In whiche cons-
stauntnes of mynde, is it not a
great rebuke for vs that be chris-
stiens, to be of theim ouer comen
men: Call nowe to your re-
membraunce thilke saiyng (well
woorthy to be enrolled in wri-
tyng) of Telamon and Anaxa-
goras: I wist well I begotte a
mortall creature.

¶ Thynke vpon Pericles the
Duke of Athenes, the whiche is
no lesse renowmed for his elo-
quence, than he is for his force
and manlynes: all be it that he
within .iiii. daies space lost his
ii. sonnes, that were endewed

with right noble qualitees, he not onely neuer chaunged his chere, but also he, beyng crowned (as was the guyse than) spake and reasoned among the people of mattiers concernyng their common wealth.

¶ I haue in mynde also Xenophon the worthie scoler of Socrates: to whom tidynges was brought as he was doyng sacrifice, that his sonne was deade: he made no more to doe but put of his crowne, and foorthwith dyd put it on againe, as soone as he vnderstode that his sonne was manly slayne in battayle.

¶ Remembre Dion of Syracuse, the whiche on a tyme (as he was secretely talkyng with his freendes) sodainely heard a great

great noise and rumbling in his house: And whan he had enquered what the mattier ment, and was enfourmed that his sonne had fallen from on hygh, and was deade: he beyng therwith nothyng amoued, commaunded the corps (as the maner was) to be deliuered to women to bury. For he saied, he wold not leaue of his pretensed pourpose for that mattier.

¶ Whom Demosthenes folowing, the .vii. daie after the deth of his onely and moste entierly beloued daughter, beyng crowned and araied in a fayre white garment, he came forth abrode amonge the people. Of whiche deede the accusation of his foe Aeschynes, both confirmeth the trouth.

trouth, & setteth out the glorie.

¶ Thinke also vpon the kyng Antigonus, the whiche when he heard tidynges, that his owne sonne was slain in a disordred skyrmisshe: paulsyng a litteli, and beholdyng theim well that brought him the tidynges, with a stoute and a constante mynde he saied: O Alcynonen (that was his sons name) all to late thou perischest, that wouldest so foolishely caste thy selfe awaie among thy foes, nothyng regardyng thine owne healty nor my monicions and woordes.

¶ If ye delite more to heare the examples of Romains, beholde Publili Horace, to whom (as he was dedicatyng the capitol) tidynges was broughte, that his

his ſonne was dead: he neyther drew awaye his hande from the poſte, nor tourned not his chere from religion to priuate ſorow. ¶ Conſydre how Paulus Aemilius, whan he had within the ſpace of. vii. daies loſt his. ii. ſonnes, he came forth abrode amonge the people of Rome, and there ſhewed thaim, that he was very glad, that by the lamentacion of his houſeholde (whiche was but a priuate ſorow) he had redeemed the enuie of Fortune bent toward thē al. ¶ Thinke alſo how Q. Fabius Maximus (whan he was conſull) and had loſt his ſonne, that was than a man in hygh rowme and dignitee, and greatly renowned for his noble ac-

ctes) he came foorth abroade among the people gathered together, and there to theim he recited the commendacion of his sonne.

¶ Thinke on also whan Cato Censorius his eldest sonne died, the whiche was a yonge manne of singular witte and high prowesse, and therto elect and chosen to be Mayer: yet was he nothyng so amoued with that chaunce, that he would in any thyng more slackely endeuour hym selfe about the needes and businesse of the common welth.

¶ Ye should remembre Marcius, whose surname wasking, whan his sonne of right noble disposicion, and that stode highly in the fauour and good opinion

nion of the people, and therto beyng his oncly son, was dead, he toke the losse of hym with so constaunt a minde, that foorthwith euen from the buryall of hym he caused the Senatours to assemble together to ordeyne lawes concernyng theyr common welth.

¶ Ye should not forget Lucius Sylla, whose valiant and most fierce courage toward his enemies, the death of his son could nothyng abate, nor cause that he should seeme falsely to haue vsurped or taken vpon hym to be called by this surname felix, that is to saie, lucky or welthy.

¶ Whan Caius Cæsar (that was Sylla his felow in rowmeth) had inuaded Britaine,

and

and hadde tidynges that his daughter was dead: yet er thre daies were fully ended, he went about his imperyall buisinesse.

¶ Whan Marcus Crassus (in the warre that he made against the Parthiens) behelde his sonnes head, the whiche his ennemies in skorne and derision had set vpon a morispykes end, and the more to exasperate and augment his calamitee, thei approached neere to his armie, and with woordes of reproche and blame, they shewed it vp: he tooke in woorth all that doyng with so constant a mynde, that sodainely he rode forby all his battailes, and said to them with a lowde voyce, that that was his own priuate harm, but

the

the health and ſaluacion of the common weale ſtode in theſaucgard of them his men of warre.
¶But nowe to ouerpaſſe the manifolde examples of Galba, Pyſo, Scæuola, Metellus, Scaurus, Marcellus, and Aufidius: remembre whan Claudius Cæſar had loſt him, whom he bothe begotte, and moſte entierly loued: yet for all that he (his owne ſelfe) in the common pulpit lauded and prayſed his ſonne, the corps beyng preſent, all onely couered with a litteil veyle: and whan all the people of Rome wepte and bewayled his ſonnes death, he his father wept not a teare.
¶And ſuerly lyke as it is a right goodly thyng to folowe

patiently to take
and dooe as these men dyd: e-
uen so were it a right shamefull
thyng, if menne should not be
found as stedfast and as stout-
ly minded as women haue been
in suche case.

¶ Cornelia sawe and beheelde
hir two sonnes (Titus Gracch⁹,
and Caius Graccus) slain and
vnburied: and whan hir freen-
des comforted hir and saied, she
had a wretched chaunce: I will
neuer saie (quoth she) that I am
vnluckie or vnfortunate, that
haue borne suche two children.

¶ But whereto dooe we nowe
repete these examples out of an-
cient chronicles: as though we
sawe not daiely before our face
sufficient exaumples? Beholde
your neighbours, beholde your
kynsfolke

kynſfolke and alies: howe ma-
ny, yea ſeely women, ſhall ye
finde, the whiche verate mode-
rately take in good wooꝛth the
death of their childꝛen? This
mattier is ſo plaine, that there
nedeth no great helpe of philo-
ſophie therto. Foꝛ he that wold
conſider well in his minde, how
wꝛetched on all ſydes this our
lyfe is, to howe many perils, to
howe many ſickeneſſes, to how
many chaunces, to howe many
cares, to howe many incommo-
dites, to how many vices, and
to howe many iniuries it is en-
dangered: how litteli and how
ſmall a poꝛcion therof we paſſe
foꝛth (I will not ſaie in plea-
ſure) that is not attached with
ſome maner griefe and diſplea-

sure? and than further to consider howe swiftly it vanisheth and rolleth awaie, that we maie in maner reioyce and be glad of them that been departed out of this world in their youth.

¶ The shortnes of our life Euripides sadly expresseth, whiche calleth the lyfe of mortall creatures one littell daie. But Phalereus Demetrius doeth better, whiche correctyng the saiyng of Euripides saieth, that the lyfe of man should rather be called the Minute of an howre. But Pyndarus sayeth best of all, whiche calleth the lyfe of man the dreame of a shaddowe. He ioigneth twoo speciall thynges of nothyng together, to the entent that he would declare how

vaine

vaine a thyng this lyfe is.

Now how wretched and mi-serable the same life is on euery behalfe, the auncient poetes se-med to perceiue it passyng well: the whiche deemed, that a man coude not moze truely noz moze better name moztall creatures, than surname theim veraie my-serable wzetches. Foz the first age oz fozmoste parte of mans lyfe (the whiche is reckened the best) is ignozant: The middell parte of the life is assailed with trouble and care of manyfolde busines-ses: and yet al this while I speake but of theim that bee moste luckie and foztunate. Therfoze who is he, whiche of veraie right will not appzoue the saiyng of Silenus: the best

is neuer to be borne, the next is moſt ſwiftly to be clene extinct. ¶ Who will not allow the ordinaunce of the Thracians, the which cuſtomably vſe to receiue theim that bee borne in to this worlde, with lamentacion and mournyng: and againe whan they depart hence, they be very glad and demeane great ioye? And he that by hym ſelfe conſidereth inwardly thoſe thynges, that Hegeſias was wont to declare to his hearers, he woulde rather deſyre his owne death than abhorre it: and wolde far more indifferently take inworth the death of his freendes. But now your fatherly ſorow commeth forth and ſaieth: He died ere his daie, he died in his child-

hode

hode, he died so passyng a good childe, ye and so towardly disposed vnto vertue, that he was worthy to haue lyued many yeres: your fatherly sorowe complaineth, that the course of nature is subuerted, seing that you his father an olde man, should ouer lyue your sonne a younge man. But I praie you for the loue of god tell me, what ye call before his daie: as though euery daie of a mans life could not be his laste daie? One before he come into this worlde, and whan vnneth it hath any shape of a creature reasonable, is strangled and dieth, euen vnder the handes of nature, worlkyng and formyng of it. An other dyeth in the byrth, An other cryng

in the cradell is snatched awaie by death. An other in the flowryng youth dieth, whan scarcely as yet it hath any tast of the lyfe: Of so many thousandes of people, to how few is it geuen (as Horace nameth it) to steppe vpon the gryce of olde age? Without doubt god hath vnder suche a law constituted the soule in the garrison of this littell body, that what so euer moment he wyll commaunde it to depart thence, it must by and by nedes goe. Nor there is none that can of ryght thynke hym selfe to be called foorth before his daie, consideryng that there is no man that hath a daie certaine to hym appoynted: but that onely is his lawfull daie,

whiche so euer he our souereine capitaine wolde shoulde be his last daie. If we will worke wisely, we should so abide euery day, as it were our very last. I praie you, what maketh it matter, seyng the life is so short and fugitiue, whether we die x times, or tary somwhat longer. For it skilleth no more than it dooeth, whan many be brought to execucion, whiche of theim shoulde bee fyrst heeded or hanged: It is all one, whiche is the firste, the third, or the eyght. And what other thing els is the lyfe it selfe, but a certaine perpetuall course vnto death? Saiuing that their chaunce is more commodiouse, the whiche from so laborious an exercyse of the

lyfe are dispatched betymes. But as it is a touch of a brainles felow to depart awaie from the armie and breake the arraie, without the Capitaynes commandement: So it is a foolische poincte and great ingratitude, whan leaue is quickly geuen of the capitain, not gladly to take it: And most specially, if he that hath nowe lycence to goe, maie departe his waie home with laude and praise, and to him no rebuke nor shame. For it is not conuenient, that one should sit and recken howe many yeares he hath lyued. The age should be estemed accordyng to the noble deedes: And he (as Homere saieth) is not reputed to haue lyued, that hath poysstered the earth

earth, and made a noumbre: but he the whiche ſadde and ſobrely paſſyng foorth his lyfe, leaueth behynde hym an honeſt remembrance to them that come after.

¶ Doe ye complayne, that god ſent you foorthewith ſuche a chylde, as ye wouldde deſyre to haue had many yeres to come: What, pardie your ſonne died not ſo ſoone, he was now come to the age of twentie yeres: at the which age (after myne opinion) it is beſt foz to die, foz ſo muche as than lyfe is mooſte ſweete. Now was he to his countrey verie bountifull, now was he to his father verie lowly and gentyll, now was he amonge his felowes a verie mes

cie

ry compaignion, and nowe had he a good and a perfecte mynde to godward. He deceassed ignorant of vices, and whan he had not tasted but littell of the calamitees and miseries of this worlde. But what he should haue knowen and haue felte if he had lyued longer, it is vncertaine. No doubte we see veraie often tymes, that the latter age dooeth bothe infecte the cleane conuersacion of yong age with more greuous vyces, and spotteth, and defileth the felicitee of youth with manifolde miserable grefes. From all these euyls and perils, wath quickely withdrewe hym. Nowe maie you safe and surely reioyce and be gladde, that you haue had so

good

good and so vertuous a sonne, ye or rather haue. But be it, as you doe suppose, that you had hym, and that now ye be depriued and haue losse hym. Whether of veraie right oughte you rather to tourment and vexe your selfe for that ye haue forgone hym: or els reioyce and be glad that ye had suche a sonne? Take you heede that it be not a poincte of vnkindnesse, that ye should remembre the requeste of the geste to be restored againe, and nothyng to minde the geste. No doubte a chylde of a good dispoſicion is a great geste: but yet he is so geuen, that ye should take and haue pleasure with hym for a tyme, and not that he should be yours for euer. You

that

that be a perfect wyse man, consider this by your selfe, yea let vs bothe together consider on this wyse.

¶ If a great prince should lend vs a table of an exceedyng great price, and of an excellent workmanshippe, to passe our tyme with: whether ought we, whan so euer pleaseth him to demand or call for it, with a glad chere, ye and moreouer gentilly thankyng hym, to deliuer it agayne, or els with heuie and sorowfull countenance shall we complain to hym on this wyse? O cruell prince, of how precious a gefte haste thou spoyled vs? Howe great a pleasure hast thou bereft and taken from vs? How soone hast thou taken from vs,

con-

contrary to our opinion this so excellent a thyng? Might not he of verate right to our so vnkynde complaintes answere on this wise? Haue I this reward for my gentyll and courteyse deede? Remembre ye nothyng, saue onely that, that ye haue forgone the moste fayre table? Haue ye forgot, that I of myne owne good wyll and freely lent it you? And that ye haue nowe so long while, of my gentilnesse and sufferaunce fedde your eies and delyted your mynde. It was of my liberalitee and freedome that I lente it you: and now whan I require it againe, I doe but right: pardie ye haue had by me some aduauntage, ye lost nothyng, saue that through

your

Pacientlỹ to take
your folie, ye feigned that thyng to be your owne, that was but lent you. And so ye esteme it to be loste, that is restored to the owner againe. But the more precious and delectable that the thyng was that I lent and leat you haue at your pleasure, the more a great deale ye oughte to haue thanked me. Nor ye ought not to thincke it to bee to soone required again, the whiche with out any iniurie or wrong might haue been kept from you.

¶ If this reason can not bee proued false by no meane of argumentacion: then thinke how much more iustly Nature, with suche maner woordes, might reproue bothe our lamentacion and sorowfull complaintynges.

And

And vndoubted by these maner of reasons our sorow ought to bee swaged, yea if it were so, that a man were vtterly extinct by death, and there remained nothyng of vs after the buriall.
¶ Now if we at the least geue credence to it, whereof Socrates in Plato, doubted nothyng at all, that is to witte: the verie manne to be the soule, and this bodie to be nothyng els but the pype or littell howse of the soule: Or els to saie trouth, it maie be called the burial or prison of the sowle: and whan it escapeth out therof, than at the last it commeth to libertie to liue muche more welthily than it did before. Wherfore than should we sorowfully blame death, se-

yng that he that dieth, dooeth not perysche, but than he semeth rather to bee borne. And we oughte to reioyce in the soule (whiche we can not with our eies decerne) as much and none otherwyse, than we be wont to reioice and take pleasure in our frendes that bene absent. And I doubt whether is more delectable and reioysyng to vs, whan they bene present, or els whan they bene absent: for so muche as the corporall liuyng together is wonte to minyster to vs matter of displeasure, and the muche beyng in company together dooeth somewhat abate the ioyfulnesse of frendshyp. If ye desyre an exaumple of this thyng, be not the apostles a suf-

ficient argument, the whiche than began to take veraie fruicion in Chriſte, and truely to loue him, after the corporal preſence was taken from theim. On the ſame wyſe is the frendſhippe of them that be good, the whiche ſtedfaſtely perſeuere in couplyng and knittyng together of the mindes, and not of the bodies. And there is no violence, no ſpace of tyme, nor no diſtāce of places, that can ſeuer or deuide the couplyng of myndes. So that me thinke it a very childiſhe poinct, to thinke that a freende were cleane loſte and gone, ſo ſoone as he were out of ſight. You maie (as ofte as ye will) haue your ſon preſent, bothe in your thoughte and in

your wordes: And he (on the other side) remembreth you, and perceiueth the tender affections of your mynde, ye and other whyle in your slepe both your soules embrace eche other, and talke together of some secrete thynges. What thyng letteth, that ye may not euen very now imagine to liue with him, with whom sone after ye ar in poinct to lyue? I praie you, how briefe and short is all the whole tyme that we lyue here?

Hitherto haue I vsed the remedies, the whiche I might well vse, if I had to doe with a painyme. Now leat vs briefely consyder, what godlynesse and christen faieth ought to require of vs.

First

¶ Firſt and formoſte, if it were ſo, that death were a thyng moſt miſerable: yet it behoueth vs to take it in good woorth, ſeeyng that there is none other remedie. And more ouer, if death ſhould clene extinguiſhe man, that nothyng after ſhoulde remayne: yet we ſhould therewith be content, for as muche as it maketh an end of many calamitees and griefes, whiche we ſuffre in this lyfe. But ſeeyng that death deliuereth the ſoule (beyng of etheriall originnyng) out of the dongeon of the ponderous and heauy bodie: in a maner we ought to reioyce and be glad of theim that bee departed hence out of this wretched world: and that they be retourned home againe

to that weithie libertee, from whence they came. Now than conſideryng that death (without any doubt) conueieth the good deuoute ſoules out of the ſtormes of this troublous lyfe vnto the port or hauen of life perdurable, and that not ſo muche as a heare of a mans head ſhall perysche (for the bodies alſo at length ſhall be called to enioye the ſame lyfe euerlaſtyng.) I praie you, whether ought we to mourne and weepe, or els to be glad and reioyce in hym, whom death in due tyme taketh out of this moſt troublous ſea of the lyfe, and carieth hym into that quiete and ſure reſtyng place of euerlaſtyng lyfe? Goe to now a lyttell while, and laie together

the foule enormitees, the paynfull labours, and the perils and daungers of this lyfe, if it maie be called a lyfe. And on the other syde, recken and cast what commoditees and pleasures (of that other life) are alreadie prepared for the godly creatures that bee plucked hence awaie: And than ye shall soone perceiue, that no man can do more vnrighteously than he, the whiche lamentablie bewaileth that high goodnesse, vnto the which onely we be both borne and ordeyned, euen as though it were a right great and greuous harm. Ye crie out, because ye bee left comfortlesse alone without children, whan ye haue begotte a sonne to inhabite heauen: the

Paciently to take
holy remembraunce of whom,
as it were of a dyuine thyng, ye
may reuerence, the whiche a-
boue in heauen beyng carefull
for you, maie greatly further
the prosperous succesſe of your
busyneſſe here. For he is no-
ther ignorant of mortall folkes
buſines, nor hath not forgone
with the body the lowly reue-
rence and tender loue, which he
was wont to beare to you his
father. No doubte he lyueth,
beleue me he liueth, and perad-
uenture is present with vs, and
heareth, and perceiueth this our
communication, and laugheth
and damneth this our lamenta-
cion. And if the groſſenes of
our bodies letted not, perchance
we ſhoulde heare him blamyng
vs

vs for our wepyng with those maner of wordes. What doe ye? wyll ye abridge your daies, and finisshe your olde age with this vnprofitable, ye I maye well saie piuysshe lamentacion? Wherefore dooe you with so vniust complaintes accuse and blame destenie, Fortune and death? Haue you enuie at me because I am delyuered from the euylles of that lyfe, and am brought to this felicitee that I am in? But bee it, that your fatherly goodnesse and pure amitee dooeth not enuy me. Yet what other thyng meaneth this sorowfull complainyng? Thinke you this woorthy to be lamented, that I am deduct and brought from thraldome to li-

bertee, from pēyne and care to pleasure and felicitee, frō darknesse vnto light, from perill and daunger vnto sure safetee, from death vnto lyfe, from sickenesses and diseases vnto immortalitee, from so many euilles to so high goodnesse, from thynges caduke and transitorie to the euerlastyng, from thynges earthly to celestiall, and finally from the corrupt and vncleane company of all people to the felowshyp of aungels? Tell me, I praie you, for the great loue and kyndnesse that ye beare me, If it laie in your power to releue me againe, would ye releue me? Than what offence haue I doen, to deserue so great hatred of you? If ye would not relieue

relieue me again, than for what purpose serue all these lamentacions, the whiche, as I haue saied, are not onely vnprofitable, but also vngodly? But ne were it so, that immortalitee had a while agone cleane depriued me of all sorow, I would lykewyse with weapyng teares bewayle your sorowfull mournyng, and sore haue rewed vpon thilke grosse & darke cloudinesse of your mynde. But ye say, that you on your part wepe and make lamentacion. For soth therin ye dooe not lyke louers: but lyke vnto theim that haue a respect to theim selfe warde, and that wyll, to others discommoditee, see to their own bulines. Now goe to, tell me,

what

what losse is it, that ye susteyne by my death? Is it, because ye can not haue me in your sight? Pardie ye maie neuer the lesse, at your owne pleasure remembre me the meane time, ye and so much the more welthily, in how muche I am in sure safetee. For looke that ye esteeme me nowe deliuered from all the euylles, what so euer they bee that maie bechaunce a mortall man in his lyfe: yf whiche your longe and robustous life, for a great part, hath experience. And though that I bee not with you, with lowely obeysaunce to dooe you seruice, yet maie I be a sure and an effectuall aduocate for you before the high maiestee of god. And finally, how small a thyng

is it,

is it, that deuideth our conuer-
sacion and familiaritee: Now
loke that you so endeuour your
selfe, that whan ye haue wel and
vertuously passed the course of
your life, that ye may thā at the
houre of death be founde wor-
thy to be conueied hither.
If that your sonne, I say, shuld
sate these wordes to vs: myght
we not well be ashamed thus to
lament and mourne as we doe:
¶ With these maner of resons
I am wont to ease the griefe of
myne owne mind: of the whiche
I wold that you shuld be parte
taker, not all only that ye haue
any great neede of those reme-
dies: but I demed it agreable,
that ye shuld be partaker of my
consolacion, of whose sorow, I
was

was partener. But briefely to conclude, all that hath been at length reasoned: by this maner mean, ye shal asswage the smartyng sorowe of your mynde.
¶ My sonne is dead, ye begot a mortall creature. I haue loste a great iewell: ye haue yelded it again to hym that frely gaue it you. It is a right greuous thyng to be thus destitude: It shold be the lighter born, that maie be redressed by some meane. He hath left me his father alone comfortlesse. What doeth it auayle to weepe and wayle for that that can not bee remedied? Or why mourne you for that, the whiche chaunceth to so many thousandes as well as to you? Alas I can not choose but wepe for the

death

death of my son: ye but he that dieth well, doeth in no wyse perysshe. But he died to soone: He that dieth well, dyeth not to soone. He died long before his daie was come: there is no man that hath a daie certein appointed vnto him. He deceassed in his flouryng youth: It is than best to die whan to lyue it is moste swete. He died a very yonge man: so is he withdrawen from the mo cuyls & troubles of this life. I haue lost the best childe that any man coulde haue: Be glad that ye had suche one. He departed out of this worlde an innocent: No death should be more desired and lesse bewailed. Ye but it is not lefull for me the meane whyle to haue fruicion

with

Patiently to take
with my son: yes in your mind
you maie: & within short space
you and he together bodie and
sowle shall ioye and take plea-
sure. If ye knowe any better re-
medies than these, of gentilnesse
let me heare them: if ye do not,
than vse these with me. And
thus fare ye well, whiche your
sonne also would ye should.

G.R.III.
BR. MUS.

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